Exegetical Essay on Psalms Chapter 3

詩篇第三篇釋經論文 — 大衛之詩篇

- Frank Leo 劉宗唐 משה הלוי *Φραγκίσκος Μωυσῆς Λευίτάκης*
משה לוין (לעווין)

Prolegomenon / 序言

Psalms Chapter 3 (תְּהִלִּים פרק ג׳) stands as the first psalm in the Psalter bearing both a *superscription* (כותרת) and the designation מִזְמוֹר (*mizmor*, "psalm"). It is the first of thirteen psalms connected to a specific episode in David's life, and the first of the individual lament psalms (*tehillah* of personal supplication). The historical setting, as the superscription informs us, is David's flight from his rebellious son Absalom (אַבְשָׁלוֹם), recorded in 2 Samuel chapters 15–18. This essay will treat each verse in its original Hebrew (Masoretic Text), its Greek Septuagint rendering, its Aramaic Targum paraphrase, and will draw upon the full breadth of rabbinic literature — Talmud, Mishnah, Tosefta, Baraitot, Midrash Tehillim, Midrash Rabbah, Geonic literature, and the medieval rabbinic commentators (ראשונים) — to elucidate the theological and linguistic dimensions of this psalm.

詩篇第三篇（תְּהִלִּים פרק ג׳）是《詩篇》中第一首兼具「標題」（כותרת）與「מִזְמוֹר」（詩歌）標示之篇章。它是十三首與大衛生平特定事件相連的詩篇中之首篇，亦是個人哀歌類型（*tehillah*）之先驅。其歷史背景據標題所載，乃大衛逃避其叛逆之子押沙龍（אַבְשָׁלוֹם），事蹟記載於撒母耳記下第十五至十八章。本論文將逐節呈現原文希伯來文（馬索拉經文）、希臘文七十士譯本、亞蘭文塔古姆意譯，並廣徵拉比文獻——塔木德、密示拿、托塞夫塔、巴萊塔、詩篇米

德拉什、大米德拉什、格昂時期文獻及中世紀拉比註釋（ראשונים）——以闡明此詩之神學與語言學深意。

Verse 1 (א) — The Superscription / 第一節——標題

Hebrew (Masoretic Text) / 希伯來文（馬索拉經文）：

מִזְמוֹר לְדָוִד בְּבָרְחוֹ מִפְּנֵי אַבְשָׁלוֹם בְּנוֹ׃

Transliteration / 音譯： *Mizmor le-David, be-vorḥo mip-penei Avshalom beno.*

Translation / 翻譯： A psalm of David, when he fled from the presence of Absalom his son. / 大衛的詩歌，當他逃避他的兒子押沙龍的時候。

Greek (Septuagint / LXX) / 希臘文（七十士譯本）：

Ψαλμὸς τῷ Δαυΐδ, ὁπότε ἀπεδίδρασκεν ἀπὸ προσώπου Ἀβεσσαλὼμ τοῦ υἱοῦ αὐτοῦ.

Transliteration / 音譯： *Psalmos tō Dauid, hopote apedidrasken apo prosōpou Abessalōm tou huiou autou.*

Translation / 翻譯： A psalm belonging to David, when he was fleeing from the face of Abessalom his son. / 大衛的詩歌，當他逃避他兒子押沙龍之面的時候。

Aramic Targum / 亞蘭文塔古姆：

תֻּשְׁבַּחְתָּא דְּדָוִד כַּד עָרַק מִן קֳדָם אַבְשָׁלוֹם בְּרֵיהּ׃

Transliteration / 音譯： *Tushbaḥta de-David kad araq min qodam Avshalom bereih.*

Translation / 翻譯： A hymn of praise of David, when he fled from before Absalom his son. / 大衛的讚美詩歌，當他從押沙龍他的兒子面前逃離的時候。

Exegesis / 釋經

The Babylonian Talmud, Tractate Berakhot 7b, raises a profound question concerning this superscription:

巴比倫塔木德《伯拉霍特》第七頁下欄提出了一個關於此標題的深刻問題：

וְאָמַר רַבִּי יוֹחָנָן מִשּׁוּם רַבִּי שִׁמְעוֹן בֶּן יוֹחַאי: מִיּוֹם שֶׁבָּרָא הַקָּדוֹשׁ בָּרוּךְ הוּא אֶת עוֹלָמוֹ לֹא הָיָה אָדָם שֶׁהוֹדָה לְהַקָּדוֹשׁ בָּרוּךְ הוּא... אֶפְשָׁר מִזְמוֹר לְדָוִד? קִינָה לְדָוִד מִבָּעֵי לֵיהּ! אָמַר רַבִּי שִׁמְעוֹן בֶּן אֲבִישָׁלוֹם: מָשָׁל לְאָדָם שֶׁיָּצָא עָלָיו שְׁטָר חוֹב. קוֹדֶם שֶׁפְּרָעוֹ — הָיָה עָצֵב. מִשֶּׁפְּרָעוֹ — שָׂמֵחַ.

Transliteration / 音譯**:** *Ve-amar Rabbi Yoḥanan mishum Rabbi Shimon ben Yoḥai... Efshar mizmor le-David? Kinah le-David miba'ei leih! Amar Rabbi Shimon ben Avishlom: Mashal le-adam she-yatza alav shtar ḥov. Kodem she-pera'o — hayah atzev. Mi-she-pera'o — sameaḥ.*

Translation / 翻譯**:** And Rabbi Yoḥanan said in the name of Rabbi Shimon ben Yoḥai... Is it fitting that it says "A psalm of David"? It should have said "A lamentation (kinah) of David"! Rabbi Shimon ben Avishlom said: This is comparable to a man against whom a promissory note was issued. Before he paid it — he was sorrowful. After he paid it — he was joyful. / 拉比約哈南奉拉比西緬·本·約亥之名說……怎能說「大衛之詩歌（mizmor）」？應當說「大衛之輓歌（kinah）」才對！拉比西緬·本·阿比沙隆說：此可比一人被追索債券，未償付時——他憂愁；償付之後——他歡喜。

The Talmud explains that David had earlier been told by the prophet Nathan (2 Sam. 12:11): הִנְנִי מֵקִים עָלֶיךָ רָעָה מִתּוֹךְ בֵּיתֶךָ — "Behold, I am raising up evil against you from within your own house." David's heart trembled, fearing that the agent of punishment might be a slave or a *mamzer* (ממזר, one born of an illicit union), who would show him no mercy. When he discovered it was his own son Absalom, he rejoiced — hence a *mizmor* (song) rather than a *kinah* (dirge), because a son could be expected to show mercy.

塔木德解釋，大衛此前曾得先知拿單之預言（撒下十二11）：「看哪，我必從你家中興起禍患攻擊你。」大衛心中震怖，恐其懲罰之施行者或為奴僕或為私生子（ממזר），此等人不會憐恤他。及知是其親子押沙龍時，反而歡欣——故為「詩歌」（mizmor）而非「輓歌」（kinah），因為兒子可望施以慈憫。

Rashi (ר״שי, Rabbi Shlomo Yitzḥaki, 1040–1105) comments on this verse:

拉什（ר״שי，拉比所羅門·伊茨哈基，1040-1105）注釋此節：

הִרְבֵּה דְּרָשׁוֹת דָּרְשׁוּ בְּנֵי אַגָּדָה בַּדָּבָר. וְרַבּוֹתֵינוּ אָמְרוּ: מִשֶּׁאָמַר לוֹ הַנָּבִיא "הִנְנִי מֵקִים עָלֶיךָ רָעָה מִתּוֹךְ בֵּיתֶךָ," הָיָה לִבּוֹ סוֹעֵר — שֶׁמָּא עֶבֶד אוֹ מַמְזֵר יָקוּם עָלַי שֶׁאֵינוֹ מְרַחֵם עָלַי. כֵּיוָן שֶׁיָּדַע שֶׁבְּנוֹ הוּא שָׂמֵחַ —.

Transliteration / 音譯**:** *Hirbeh derashot darshu benei aggadah ba-davar. Ve-rabboteinu amru: Mi-she-amar lo ha-navi "Hineni meqim alekha ra'ah mi-tokh beitekha," hayah libbo so'er — shema eved o mamzer yaqum alai she-eino meraḥem alai. Keivan she-yada she-beno hu — sameaḥ.*

Translation / 翻譯**:** The Aggadists expounded many homilies on this matter. Our Sages said: From the time the prophet said to him, "Behold I am raising up evil against you from your own house," his heart was turbulent — perhaps a slave or a *mamzer* will rise against me who will not have mercy upon me. Once he knew it was his son — he rejoiced. / 亞加大釋經者就此事作了許多講論。我們的拉比說：自先知對他說「看哪，我必從你家中興起禍患攻擊你」之後，他心中驚惶不安——恐怕會有奴僕或私生子起來攻擊我而不會憐憫我。及至知道是他的兒子——他反而喜樂了。

Midrash Tehillim (3:1 מדרש תהלים) (Shoḥer Tov edition) adds another dimension:

《詩篇米德拉什》（3:1（מדרש תהלים（「求善」版本）增添了另一層面：

מִזְמוֹר לְדָוִד — אֵימָתַי אָמַר דָּוִד מִזְמוֹר זֶה? כְּשֶׁהָיָה עוֹלֶה בְּמַעֲלֵה הַזֵּיתִים וּבוֹכֶה. אִם הָיָה בוֹכֶה, לָמָּה הָיָה אוֹמֵר שִׁירָה?

Transliteration / 音譯: *Mizmor le-David — eimatai amar David mizmor zeh? Ke-she-hayah oleh be-ma'aleh ha-zeitim u-vokheh. Im hayah vokheh, lamah hayah omer shirah?*

Translation / 翻譯: "A Psalm of David" — When did David compose this psalm? When he was ascending the Mount of Olives and weeping. If he was weeping, why was he singing? /「大衛的詩歌」——大衛何時寫下此詩？當他上橄欖山坡且哭泣之時。若他在哭泣，為何又在歌唱？

The Midrash answers that David saw that his order (טַכְסִיסוֹ, *takhsiso*) remained intact — his servants, the Cherethites and Pelethites (הַכְּרֵתִי וְהַפְּלֵתִי), identified by the Sages as the Sanhedrin, continued to affirm his lordship. This gave him cause for song even in his sorrow.

米德拉什回答說，大衛看到他的秩序（טַכְסִיסוֹ，*takhsiso*）仍然完好——他的臣僕，基利提人和比利提人（הַכְּרֵתִי וְהַפְּלֵתִי），被拉比們認定為公會（סנהדרין），仍然確認他的王權。這便給了他在悲傷中歌唱的理由。

Linguistically, the word מִזְמוֹר (*mizmor*) derives from the root ז-מ-ר (*z-m-r*), "to prune, to sing, to make music." As James Montgomery Boice notes, this is its first occurrence in the Psalter. The term implies a poem crafted for musical accompaniment — pruned of redundancy and shaped for melodic expression. The Septuagint renders it as ψαλμός (*psalmos*), from ψάλλω (*psallō*), "to pluck [a stringed instrument]," capturing the instrumental dimension.

語言學上，מִזְמוֹר（*mizmor*）源自詞根 ז-מ-ר（*z-m-r*），意為「修剪、歌唱、奏樂」。正如鮑伊斯（James Montgomery Boice）所指出的，這是此詞在詩篇中的首次出現。此術語意味著一首為樂器伴奏而精心創作的詩歌——去除冗贅，適於旋律表達。七十士譯本將其譯為 ψαλμός（*psalmos*），源自 ψάλλω（*psallō*），「撥弦」，捕捉了器樂的向度。

The name אַבְשָׁלוֹם (*Avshalom*) is composed of two elements: אָב (*av*, "father") and שָׁלוֹם (*shalom*, "peace") — ironically meaning "father of peace" or "my father is peace." Yet, as the rabbinic sources observe, everything about Absalom's conduct brought the opposite of peace to his father David. Radak (רד״ק, Rabbi David Kimḥi, 1160–1235) underscores the poignancy that the psalm's sorrow arises from the most intimate of betrayals — a son against a father.

「押沙龍」（אַבְשָׁלוֹם，*Avshalom*）之名由二元素組成：אָב（*av*，「父親」）與 שָׁלוֹם（*shalom*，「平安」）——諷刺地意為「和平之父」或「我的父親是平安」。然而，正如拉比文獻所觀察的，押沙龍的一切行為所帶來的恰是其父大衛的和平之反面。拉達克（רד״ק，拉比大衛·金希，1160-1235）強調此詩之悲痛乃源於最親密的背叛——子背父。

Verse 2 (ב) — The Cry of Distress / 第二節——悲痛的呼喊

Hebrew / 希伯來文:

יְהוָה מָה־רַבּוּ צָרָי רַבִּים קָמִים עָלָי׃

Transliteration / 音譯: *YHVH, mah rabbu tzarai! Rabbim qamim alai.*

Translation / 翻譯: O LORD, how many are my adversaries! Many are they that rise up against me. / 耶和華啊，我的敵人何其加增！有許多人起來攻擊我。

Greek (LXX) / 希臘文（七十士譯本）:

Κύριε, τί ἐπληθύνθησαν οἱ θλίβοντές με; πολλοὶ ἐπανίστανται ἐπ᾽ ἐμέ.

Transliteration / 音譯: *Kyrie, ti eplēthynthēsan hoi thlibontes me? Polloi epanistantai ep' eme.*

Translation / 翻譯: O Lord, why have those who afflict me been multiplied? Many rise up against me. / 主啊，壓迫我的人為何如此增多？有許多人起來攻擊我。

Aramaic Targum / 亞蘭文塔古姆:

יְיָ מָא סַגִּיאוּ עָקַי סַגִּיאִין דְּקָיְמִין עֲלָי:

Transliteration / 音譯: *Yya, ma saggi'u aqai! Saggi'in de-qaymin alai.*

Translation / 翻譯: O LORD, how many are my oppressors! Many are those who rise up against me. / 耶和華啊，我的逼迫者何其之多！有許多人起來攻擊我。

Exegesis / 釋經

Rashi comments on רַבִּים קָמִים עָלָי:

拉什注釋 רַבִּים קָמִים עָלָי:

רַבִּים קָמִים עָלָי — בְּנֵי אָדָם גְּדוֹלִים בְּתוֹרָה, גְּדוֹלִים בְּחָכְמָה, גְּדוֹלִים בְּעוֹשֶׁר, גְּדוֹלִים בְּקוֹמָה — כְּגוֹן שָׁאוּל, וִילִידֵי הָרָפָה, דּוֹאֵג, וַאֲחִיתוֹפֶל.

Transliteration / 音譯: *Rabbim qamim alai — benei adam gedolim be-Torah, gedolim be-ḥokhmah, gedolim be-osher, gedolim be-qomah — kegon Sha'ul, vi-ylidei ha-Rafah, Do'eg, va-Aḥitofel.*

Translation / 翻譯: "Many rise up against me" — men great in Torah, great in wisdom, great in wealth, great in stature — such as Saul, the children of Raphah, Doeg, and Ahithophel. /「有許多人起來攻擊我」——在律法上偉大、在智慧上偉大、在財富上偉大、在身量上偉大的人——例如掃羅、拉法的後裔、多益和亞希多弗。

Rashi's reading of רַבִּים (*rabbim*) as not merely "many" (in number) but "great ones" (in quality) is grammatically supported: the adjective רַב (*rav*) can mean both "numerous" and "great/mighty." This double reading deepens the existential peril: David is not merely facing a large mob, but the intellectual, spiritual, and military elite of Israel who have turned against him.

拉什將 רַבִּים（*rabbim*）解讀不僅為「眾多的」（數量上），更為「偉大的人物」（質量上），此解讀在語法上有據可依：形容詞 רַב（*rav*）既可意為「眾多的」也可意為「偉大的/強大的」。此雙重解讀加深了生存困境的嚴重性：大衛面對的不僅是一大群暴民，而是以色列中在知識、靈性與軍事方面的精英，他們都已背棄了他。

Linguistically, the Hebrew צָרָי (*tzarai*, "my adversaries") derives from the root צ-ר-ר (*tz-r-r*), meaning "to be narrow, to be in straits, to press." The noun צַר (*tzar*) carries the physical image of being hemmed in, constricted — the antithesis of the spaciousness (מֶרְחָב, *merḥav*) that connotes salvation in biblical Hebrew. The LXX translates with the participle θλίβοντες (*thlibontes*, "those afflicting"), from θλίβω (*thlibō*, "to press, to afflict"), preserving the image of pressing/constriction. Note also that the LXX changes the Hebrew's exclamatory מָה (*mah*, "how!") to the interrogative τί (*ti*, "why?"), introducing a theological question — *why* does God permit such multiplication of enemies? — where the Hebrew simply expresses astonishment at their number.

語言學上，希伯來文 צָרָי（*tzarai*，「我的敵人」）源自詞根 צ-ר-ר（*tz-r-r*），意為「狹窄、受困、壓迫」。名詞 צַר（*tzar*）帶有被困住、被壓縮的物理意象——這是聖經希伯來文中象徵拯救的「寬闊」（מֶרְחָב，*merḥav*）之反面。七十士譯本用分詞 θλίβοντες（*thlibontes*，「壓迫者」）翻譯，源自 θλίβω（*thlibō*，「壓、迫」），保留了壓迫/收縮的意象。值得注意的是，七十士譯本將希伯來文中感嘆性的 מָה（*mah*，「何其！」）改為疑問性的 τί（*ti*，「為何？」），引入了一個神學問題——上帝為何允許敵人如此增多？——而希伯來原文僅表達對其數量的驚嘆。

Verse 3 (ג) — The Taunt of the Enemies / 第三節——仇敵的嘲弄

Hebrew / 希伯來文:

רַבִּים אֹמְרִים לְנַפְשִׁי אֵין יְשׁוּעָתָה לוֹ בֵּאלֹהִים סֶלָה׃

Transliteration / 音譯: *Rabbim omrim le-nafshi: Ein yeshu'atah lo vEilohim. Selah.*

Translation / 翻譯**:** Many are saying concerning my soul: "There is no salvation for him in God." Selah. / 有許多人論到我的靈魂說:「他在上帝裡沒有拯救。」細拉。

Greek (LXX) / 希臘文（七十士譯本）**:**
πολλοὶ λέγουσιν τῇ ψυχῇ μου· Οὐκ ἔστιν σωτηρία αὐτῷ ἐν τῷ θεῷ αὐτοῦ. διάψαλμα.

Transliteration / 音譯**:** *Polloi legousin tē psychē mou: Ouk estin sōtēria autō en tō theō autou. Diapsalma.*

Translation / 翻譯**:** Many say to my soul: "There is no salvation for him in his God." Interlude. / 有許多人對我的靈魂說:「他在他的上帝裡沒有拯救。」間奏。

Aramaic Targum / 亞蘭文塔古姆**:**
סַגִּיאִין אָמְרִין לְנַפְשִׁי לֵית פּוּרְקָנָא לֵיהּ בֵּאלָהָא לְעָלַם׃

Transliteration / 音譯**:** *Saggi'in amrin le-nafshi: Leit purqana leih be-Elaha le-alam.*

Translation / 翻譯**:** Many say to my soul: "There is no redemption for him in God forever." / 有許多人對我的靈魂說:「他在上帝裡永遠沒有救贖。」

Exegesis / 釋經
This verse strikes at the heart of David's theological anguish. Rashi explains the grounds of the enemies' taunt:

此節觸及大衛神學痛苦的核心。拉什解釋仇敵嘲弄的根據:

אֵין יְשׁוּעָתָה לּוֹ בֵּאלֹהִים סֶלָה — לְפִי שֶׁבָּא עַל אֵשֶׁת אִישׁ.

Transliteration / 音譯**:** *Ein yeshu'atah lo vEilohim selah — lefi she-ba al eshet ish.*

Translation / 翻譯**:** "There is no salvation for him in God forever" — because he was intimate with a married woman. /「他在上帝裡沒有拯救」——因為他與有夫之婦同寢。

The enemies' accusation was not merely political but theological: David's sin with Bathsheba (בַּת שֶׁבַע) had, in their eyes, permanently severed his covenantal standing before God. They invoke the name אֱלֹהִים (*Elohim*), God-as-Judge, rather than the Tetragrammaton — suggesting (as several commentators including the author of *Sefer Tehillim* 74 note) that David's enemies viewed his situation through the lens of strict justice (*midat ha-din*, מידת הדין), whereas David himself appeals to יהוה (*YHVH*), the Name associated with mercy (*midat ha-raḥamim*, מידת הרחמים).

仇敵的控訴不僅是政治性的，更是神學性的：在他們眼中，大衛與拔示巴（בַּת שֶׁבַע）之罪已永久切斷了他在上帝面前的約之地位。他們使用 אֱלֹהִים（*Elohim*）——作為審判者的上帝——之名，而非四字聖名，這暗示（如多位註釋家包括《詩篇集》74的作者所指出的）大衛的仇敵是從嚴格公義（מידת הדין，*midat ha-din*）的角度看待他的處境，而大衛自己則呼求 יהוה（*YHVH*），即與慈悲（מידת הרחמים，*midat ha-raḥamim*）相關聯的聖名。

The word יְשׁוּעָתָה (*yeshu'atah*) is noteworthy. It is from the root י-ש-ע (*y-sh-a*), "to save, to deliver," and is cognate with the name יְהוֹשֻׁעַ (*Yehoshua*/Joshua) and its shortened form יֵשׁוּעַ (*Yeshua*). The Targum renders this as פּוּרְקָנָא (*purqana*), "redemption," shifting the semantic field from "rescue" to "ransoming" — a theological intensification reflecting the Targumic tendency to emphasize God's redemptive economy.

יְשׁוּעָתָה（*yeshu'atah*）一詞值得注意。它源自詞根 י-ש-ע（*y-sh-a*），「拯救、解救」，與名字 יְהוֹשֻׁעַ（*Yehoshua*，約書亞）及其縮寫形式 יֵשׁוּעַ（*Yeshua*）同源。塔古姆將此譯為 פּוּרְקָנָא（*purqana*），「救贖」，將語義場從「營救」轉向「贖回」——這是一種神學上的強化，反映了塔古姆強調上帝救贖經綸的傾向。

The word סֶלָה (*Selah*) appears here for the first time in the Psalter. The Talmud (Eruvin 54a) interprets it as לָנֶצַח (*la-netzaḥ*, "forever"):

סֶלָה（*Selah*）一詞在此首次出現於詩篇中。塔木德（《厄魯溫》54a）將其解釋為 לָנֶצַח（*la-netzaḥ*，「永遠」）：

תָּנוּ רַבָּנָן: כָּל מָקוֹם שֶׁנֶּאֱמַר ״נֶצַח״ ״סֶלָה״ וְ״עֶד״ — אֵין לוֹ הֶפְסֵק לְעוֹלָם.

Transliteration / 音譯**:** *Tanu Rabbanan: Kol maqom she-ne'emar "netzaḥ," "selah," va-"ed" — ein lo hefsek le-olam.*

Translation / 翻譯**:** Our Rabbis taught: Wherever "netzaḥ," "selah," and "ed" are stated — it has no cessation forever. / 我們的拉比教導說：凡經文中出現「עֶד」、「סֶלָה」、「נֶצַח」之處——便永無終止。

Ibn Ezra (1167–1089 ,אבן עזרא) suggests *selah* functions as a sort of "amen" to the preceding statement, though he also entertains the possibility that it is a musical notation meaning "crescendo," supported by the root ס-ל-ה (*s-l-h*), which can mean "to lift up." The LXX consistently renders *selah* as διάψαλμα (*diapsalma*), meaning "musical interlude" or "pause."

伊本·以斯拉（1089-1167，אבן עזרא）認為 *selah* 的功能類似於對前述之「阿門」，不過他也考慮了它可能是一種意為「漸強」的音樂記號的可能性，這得到詞根 ס-ל-ה（*s-l-h*，可意為「舉起」）的支持。七十士譯本一致地將 *selah* 譯為 διάψαλμα（*diapsalma*），意為「音樂間奏」或「停頓」。

Midrash Tehillim 3:3 develops the theological point with a powerful aggadic reflection:

《詩篇米德拉什》3:3 以一則強而有力的亞加大式省思來闡發神學要點：

אָמְרוּ יִשְׂרָאֵל לִפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא: רִבּוֹנוֹ שֶׁל עוֹלָם, הָאוּמּוֹת אוֹמְרִים שֶׁאֵין לָנוּ יְשׁוּעָה. וְהַקָּדוֹשׁ בָּרוּךְ הוּא אוֹמֵר: הַיְשׁוּעָה שֶׁלִּי הִיא — לַיהוָה הַיְשׁוּעָה.

Transliteration / 音譯**:** *Amru Yisrael lifnei ha-Qadosh Barukh Hu: Ribbono shel olam, ha-ummot omrim she-ein lanu yeshu'ah. Ve-ha-Qadosh Barukh Hu omer: Ha-yeshu'ah sheli hi — La-YHVH ha-yeshu'ah.*

Translation / 翻譯**:** Israel said before the Holy One, blessed be He: Master of the Universe, the nations say that there is no salvation for us. And the Holy One, blessed be He, says: Salvation is Mine — "Salvation belongs to the LORD." / 以色列在聖者——祂是應當稱頌的——面前說：宇宙的主宰啊，列國說我們沒有拯救。聖者——祂是應當稱頌的——回答說：拯救是屬於我的——「拯救屬乎耶和華」。

Here the Midrash moves from the particular (David's predicament) to the universal (Israel among the nations), a characteristic hermeneutical move of the *derashah*.

此處米德拉什從個別（大衛的困境）移向普遍（以色列在列國中），這是拉比講道（*derashah*）之典型的詮釋學手法。

Verse 4 (ד) — The Shield of God / 第四節——上帝的盾牌

Hebrew / 希伯來文**:**

וְאַתָּה יְהוָה מָגֵן בַּעֲדִי כְּבוֹדִי וּמֵרִים רֹאשִׁי׃

Transliteration / 音譯**:** *Ve-attah YHVH, magen ba'adi, kevodi, u-merim roshi.*

Translation / 翻譯**:** But You, O LORD, are a shield about me, my glory, and the lifter of my head. / 但你，耶和華啊，是環繞我的盾牌，是我的榮耀，是使我抬起頭來的。

Greek (LXX) / 希臘文（七十士譯本）**:**

σὺ δέ, Κύριε, ἀντιλήμπτωρ μου εἶ, δόξα μου καὶ ὑψῶν τὴν κεφαλήν μου.

Transliteration / 音譯**:** *Sy de, Kyrie, antilēmptōr mou ei, doxa mou kai hypsōn tēn kephalēn mou.*

Translation / 翻譯**:** But You, O Lord, are my protector, my glory, and the one who lifts up my head. / 但你，主啊，是我的保護者，是我的榮耀，是舉起我的頭的。

Aramaic Targum / 亞蘭文塔古姆:

וְאַנְתְּ יְיָ תְּרִיסָא עֲלָי יְקָרִי וּמְרִים רֵישִׁי:

Transliteration / 音譯: *Ve-ant Yya, terisa alai, yeqari u-merim reishi.*

Translation / 翻譯: But You, O LORD, are a shield over me, my glory, and the one who raises my head. / 但你，耶和華啊，是覆蓋我的盾牌，是我的榮耀，是舉起我頭的。

Exegesis / 釋經

The emphatic וְאַתָּה (*ve-attah*, "But YOU") marks the dramatic turning point (the *volta*) of the psalm — from lament to trust, from human despair to divine confidence. This rhetorical structure (complaint followed by an emphatic counter-affirmation) is a hallmark of the biblical lament genre, identified by Hermann Gunkel and Sigmund Mowinckel in their form-critical analyses.

強調性的 וְאַתָּה（*ve-attah*,「但你」）標誌著此詩的戲劇性轉折——從哀歌到信靠，從人的絕望到神聖的確信。這種修辭結構（申訴之後接著強調性的反向肯定）是聖經哀歌體裁的標誌性特徵，為古恩克爾（Hermann Gunkel）與莫文克爾（Sigmund Mowinckel）在其形式批評分析中所辨識。

The Hebrew מָגֵן (*magen*, "shield") is significant. Radak comments that while David's enemies speak of him in relation to אֱלֹהִים (God-as-Judge), David responds by invoking the name יהוה — the Merciful One. The shield metaphor draws upon David's own military experience and echoes God's promise to Abraham in Genesis 15:1: אָנֹכִי מָגֵן לָךְ (*Anokhi magen lakh*, "I am a shield to you").

希伯來文 מָגֵן（*magen*,「盾牌」）意義重大。拉達克評論說，雖然大衛的仇敵以 אֱלֹהִים（審判者上帝）論及他，大衛卻以呼求 יהוה——慈悲者——來回應。盾牌的比喻取自大衛自身的軍事經驗，並呼應上帝在創世記15:1對亞伯拉罕的應許：אָנֹכִי מָגֵן לָךְ（*Anokhi magen lakh*,「我是你的盾牌」）。

The LXX renders מָגֵן not as "shield" (ἀσπίς) but as ἀντιλήμπτωρ (*antilēmptōr*, "one who takes hold of, protector"), shifting the metaphor from a defensive weapon to a personal advocate — a theologically rich interpretive move reflecting the Hellenistic translators' emphasis on divine patronage.

七十士譯本未將 מָגֵן 譯為「盾牌」(ἀσπίς)，而是譯為 ἀντιλήμπτωρ（*antilēmptōr*，「扶持者、保護者」），將比喻從防禦性武器轉為個人的辯護者——這是一個神學上豐富的詮釋性轉移，反映了希臘化翻譯者對神聖庇護的強調。

כְּבוֹדִי (*kevodi*, "my glory") — Radak and Meiri (רבי מנחם המאירי, 1249–1315) interpret this as David's confidence that God would restore his honor, which had been stripped by the rebellion. The Targum renders כְּבוֹדִי as יְקָרִי (*yeqari*), the Aramaic cognate, maintaining the semantic range.

כְּבוֹדִי（*kevodi*，「我的榮耀」）——拉達克和梅伊里（רבי מנחם המאירי，1249-1315）將此解釋為大衛確信上帝會恢復他因叛亂而被剝奪的尊榮。塔古姆將 כְּבוֹדִי 譯為 יְקָרִי（*yeqari*），亞蘭文同源詞，保持了語義範圍。

וּמֵרִים רֹאשִׁי (*u-merim roshi*, "and the lifter of my head") — This phrase connotes restoration of dignity. One whose head hangs in shame (as David's would, fleeing barefoot up the Mount of Olives, 2 Sam. 15:30) will have it raised by God. The participial form מֵרִים (*merim*, Hiphil participle of רום, "to be high, to raise") indicates an ongoing, habitual divine action — God characteristically raises the lowly.

וּמֵרִים רֹאשִׁי（*u-merim roshi*，「使我抬起頭來的」）——此短語意味尊嚴的恢復。一個因羞恥而垂頭的人（如大衛赤足攀登橄欖山時那般，撒下15:30）將被上帝舉起。分詞形式 מֵרִים（*merim*，רום 的使役態分詞，「升高、舉起」）表示一種持續的、慣常的神聖行動——上帝一貫地舉起卑微者。

Verse 5 (ה) — Prayer and Answer / 第五節——禱告與應答

Hebrew / 希伯來文:

קוֹלִי אֶל־יְהוָה אֶקְרָא וַיַּעֲנֵנִי מֵהַר קָדְשׁוֹ סֶלָה׃

Transliteration / 音譯: *Qoli el-YHVH eqra, va-ya'aneni me-har qodsho. Selah.*

Translation / 翻譯: With my voice I call to the LORD, and He answers me from His holy mountain. Selah. / 我用我的聲音向耶和華呼求，祂就從祂的聖山回應我。細拉。

Greek (LXX) / 希臘文（七十士譯本）:

φωνῇ μου πρὸς Κύριον ἐκέκραξα, καὶ ἐπήκουσέν μου ἐξ ὄρους ἁγίου αὐτοῦ. διάψαλμα.

Transliteration / 音譯: *Phōnē mou pros Kyrion ekekraxa, kai epēkousen mou ex orous hagiou autou. Diapsalma.*

Translation / 翻譯: With my voice I cried to the Lord, and He heard me from His holy mountain. Interlude. / 我用我的聲音向主呼喊，祂就從祂的聖山聽見了我。間奏。

Aramaic Targum / 亞蘭文塔古姆:

קָלִי קֳדָם יְיָ אֲצַלֵּי וְיקַבֵּל צְלוֹתִי מִטּוּר בֵּית מַקְדְּשֵׁיהּ לְעָלַם׃

Transliteration / 音譯: *Qali qodam Yya atzallei, viqabbel tzeloti mi-tur beit maqdesheh le-alam.*

Translation / 翻譯: My voice I pray before the LORD, and He accepts my prayer from the mountain of His sanctuary forever. / 我用我的聲音在耶和華面前禱告，祂從祂聖殿的山上永遠接納我的禱告。

Exegesis / 釋經

The Targum's expansion is theologically significant. Where the Hebrew simply says וַיַּעֲנֵנִי (*va-ya'aneni*, "and He answered me"), the Targum renders this as וְיִקַּבֵּל צְלוֹתִי (*viqabbel tzeloti*, "and He accepts my prayer"), transforming a past-tense narrative of answered prayer into a statement about the ongoing acceptance of prayer (*tefillah*). The mountain is specified as מִטּוּר בֵּית מַקְדְּשֵׁיהּ (*mi-tur beit maqdesheh*, "from the mountain of His Temple"), an explicit reference to the Jerusalem Temple that the Hebrew text leaves implicit.

塔古姆的擴展具有神學意義。希伯來文僅說 וַיַּעֲנֵנִי（*va-ya'aneni*,「祂回應了我」），塔古姆則將此譯為 וְיִקַּבֵּל צְלוֹתִי（*viqabbel tzeloti*,「祂接納我的禱告」），將一個過去式的禱告蒙應允之敘事轉化為關於禱告（*tefillah*）被持續接納的陳述。山被明確指定為 מִטּוּר בֵּית מַקְדְּשֵׁיהּ（*mi-tur beit maqdesheh*,「從祂聖殿的山上」），這是對耶路撒冷聖殿的明確引用，而希伯來原文對此僅作隱含。

The verb אֶקְרָא (*eqra*, imperfect/present) alongside the converted perfect וַיַּעֲנֵנִי (*va-ya'aneni*) creates a striking temporal interplay: David is simultaneously calling (present, habitual) and being answered (completed action treated as assured). The Midrash Tehillim comments that David's voice (קוֹלִי, *qoli*) alone sufficed as his weapon — he needed no army, no strategy, only prayer.

動詞 אֶקְרָא（*eqra*，未完成式/現在式）與轉換完成式 וַיַּעֲנֵנִי（*va-ya'aneni*）並置，創造了一種引人注目的時間交織：大衛同時在呼求（現在式、慣常的）且被回應（完成的行動，被視為確定的）。《詩篇米德拉什》評論說，大衛的聲音（קוֹלִי，*qoli*）本身便足以作為他的武器——他不需要軍隊，不需要策略，只需要禱告。

Mishnah Berakhot 4:4 teaches:

密示拿《伯拉霍特》4:4教導：

רַבִּי אֱלִיעֶזֶר אוֹמֵר: הָעוֹשֶׂה תְּפִלָּתוֹ קֶבַע — אֵין תְּפִלָּתוֹ תַּחֲנוּנִים.

Transliteration / 音譯: *Rabbi Eliezer omer: Ha-oseh tefillato qeva — ein tefillato taḥanunim.*

Translation / 翻譯: Rabbi Eliezer says: One who makes his prayer a fixed routine — his prayer is not genuine supplication. / 拉比以利以謝說：將禱告變成固定儀式的人——他的禱告不是真正的懇求。

David's prayer in this verse exemplifies the opposite of *qeva*: it is raw, urgent, existentially charged. This is prayer as תַּחֲנוּנִים (*taḥanunim*) — true supplication from the depths.

大衛在此節中的禱告恰是 *qeva* 的反面：它是未加修飾的、緊迫的、充滿存在性張力的。這是作為 תַּחֲנוּנִים（*taḥanunim*）的禱告——從深處發出的真正懇求。

Verse 6 (ו) — Sleep of Trust / 第六節——信靠之睡眠

Hebrew / 希伯來文:
אֲנִי שָׁכַבְתִּי וָאִישָׁנָה הֱקִיצוֹתִי כִּי יְהוָה יִסְמְכֵנִי׃

Transliteration / 音譯: *Ani shakhavti va-ishanah, hequitzoti, ki YHVH yismekheni.*

Translation / 翻譯: I lay down and slept; I awoke, for the LORD sustains me. / 我躺下，我沉睡；我醒來，因為耶和華扶持著我。

Greek (LXX) / 希臘文（七十士譯本）:
ἐγὼ ἐκοιμήθην καὶ ὕπνωσα· ἐξηγέρθην, ὅτι Κύριος ἀντιλήμψεταί μου.

Transliteration / 音譯: *Egō ekoimēthēn kai hypnōsa; exēgerthēn, hoti Kyrios antilēmpsetai mou.*

Translation / 翻譯: I lay down and slept; I was awakened, because the Lord will support me. / 我躺下且沉睡了；我被喚醒，因為主將扶持我。

Aramaic Targum / 亞蘭文塔古姆:

אֲנָא שְׁכֵיבִית וְנָמִית אִתְּעֵרִית אֲרֵי יְיָ סַמְכַנִי:

Transliteration / 音譯: *Ana shekhevit ve-namit, it'erit, arei Yya samkhani.*

Translation / 翻譯: I lay down and slept; I awoke, for the LORD supports me. / 我躺下且沉睡了；我醒來，因為耶和華支持我。

Exegesis / 釋經

Rashi's comment on this verse is psychologically incisive:

拉什對此節的評論在心理學上極為敏銳：

אֲנִי שָׁכַבְתִּי וְאִישָׁנָה — לִבִּי אָטוּם בְּדַאֲגָה וּפַחַד. הֶקִיצוֹתִי — מִדַּאֲגָתִי, כִּי בָטַחְתִּי כִּי ה׳ יִסְמְכֵנִי.

Transliteration / 音譯: *Ani shakhavti va-ishanah — libbi atum be-da'agah u-faḥad. Hequitzoti — mi-da'agati, ki bataḥti ki Hashem yismekheni.*

Translation / 翻譯: "I lay down and slept" — My heart was sealed with worry and fear. "I awoke" — from my worry, because I trusted that the LORD would support me. /「我躺下我沉睡」——我的心被憂慮和恐懼封閉了。「我醒來」——從我的憂慮中醒來，因為我信靠耶和華會扶持我。

Rashi reads the sleep not as peaceful rest but as the collapse of consciousness under unbearable anxiety — and the awakening as the return of faith. This reading gives the verse extraordinary emotional depth: David was so overwhelmed that he passed out, and when he came to, it was trust in God that revived him.

拉什將此睡眠不讀為平安的休息，而是在無法承受的焦慮下意識的崩潰——而覺醒則是信心的回歸。此解讀賦予此節非凡的情感深度：大衛被壓倒至昏厥，而當他甦醒時，是對上帝的信靠使他復甦。

The verb יִסְמְכֵנִי (*yismekheni*) comes from the root ך-מ-o (*s-m-kh*), "to lean upon, to support." It is the same root used for the act of *semikhah* (סְמִיכָה) — the laying on of hands upon a sacrificial offering (Lev. 1:4) and, later, the rabbinic ordination. The image is profound: God leans Himself, as it were, toward David, becomes the support upon which David rests. The letter o (*samekh*) itself, as noted in the *Sefer Yetzirah* tradition, is said to symbolize divine support — a circle that upholds.

動詞 יִסְמְכֵנִי（*yismekheni*）源自詞根 ך-מ-o（*s-m-kh*），「倚靠、支撐」。這與用於祭物之按手禮（סְמִיכָה，*semikhah*）（利1:4）以及後來拉比授職禮的相同詞根。此意象意義深遠：上帝可以說是傾身向大衛，成為大衛所倚靠的支撐。字母 o（*samekh*）本身，如《創造之書》（*Sefer Yetzirah*）傳統所載，據說象徵神聖的支撐——一個支撐一切的圓環。

The Talmud Berakhot 3b discusses David's nocturnal habits in connection with this verse, teaching that David would rise at midnight to study Torah, his harp serving as an alarm:

塔木德《伯拉霍特》3b 在此節的語境下討論了大衛的夜間習慣，教導說大衛會在半夜起來研習律法，他的琴作為他的鬧鐘：

אָמַר רַב אָשִׁי: עַד חֲצוֹת לַיְלָה הָיָה עוֹסֵק בְּתוֹרָה, מִכָּאן וְאֵילָךְ — בְּשִׁירוֹת וְתִשְׁבָּחוֹת.

Transliteration / 音譯: *Amar Rav Ashi: Ad ḥatzot laylah hayah oseq be-Torah, mi-kan va-eilakh — be-shirot ve-tishbaḥot.*

Translation / 翻譯: Rav Ashi said: Until midnight he would engage in Torah study; from that point onward — in songs and praises. / 拉夫阿什說：直到半夜他從事律法研習；從那之後——就唱歌讚美。

Verse 7 (ז) — Fearlessness / 第七節——無所畏懼

Hebrew / 希伯來文:

לֹא־אִירָא מֵרִבְבוֹת עָם אֲשֶׁר סָבִיב שָׁתוּ עָלָי:

Transliteration / 音譯: *Lo ira me-rivevot am asher saviv shatu alai.*

Translation / 翻譯: I will not fear ten thousands of people who have set themselves against me all around. / 雖有千萬人民安營環繞攻擊我，我也不怕。

Greek (LXX) / 希臘文（七十士譯本）:

οὐ φοβηθήσομαι ἀπὸ μυριάδων λαοῦ τῶν κύκλῳ συνεπιτιθεμένων μοι.

Transliteration / 音譯: *Ou phobēthēsomai apo myriadōn laou tōn kyklō synepitithemenōn moi.*

Translation / 翻譯: I will not fear the myriads of people who set themselves against me all around. / 我不畏懼萬千之民在四圍聯合攻擊我。

Aramic Targum / 亞蘭文塔古姆:

לָא אֶדְחַל מִרְבָוָות עַמָא דְבַחֲזוּר אִתְכַנָשוּ עֲלָי:

Transliteration / 音譯: *La edḥal mi-rivvavat amma de-vaḥazur itkanashu alai.*

Translation / 翻譯: I will not fear the myriads of people who have gathered against me all around. / 我不懼怕環繞聚集攻擊我的萬千之民。

Exegesis / 釋經

Rashi notes that the word שָׁתוּ (*shatu*) is disputed:

拉什指出 שָׁתוּ（*shatu*）一詞有爭議：

שָׁתוּ — לְשׁוֹן שְׁאִיָּה... וְיֵשׁ אוֹמְרִים שָׁתוּ כְּמוֹ שָׂמוּ, כְּמוֹ "לְמַעַן שִׁיתִי אֹתוֹתַי".

Transliteration / 音譯: *Shatu — leshon she'iyyah... ve-yesh omrim shatu kemo samu, kemo "le-ma'an shiti ototai."*

Translation / 翻譯: "Shatu" — an expression of desolation... And some say *shatu* is like *samu* (they placed/set), as in "in order that I set up my signs" (Ex. 10:1). /「Shatu」——荒涼之辭……也有人說 *shatu* 如同 *samu*（他們設置），如「為了我設置我的記號」（出10:1）。

The first interpretation connects שָׁתוּ to שׁוֹאָה (*sho'ah*, "desolation, ruin"), suggesting the enemies intend devastation. The second links it to שִׁית (*shit*, "to set, place"), meaning they have positioned themselves strategically. The LXX rendering συνεπιτιθεμένων (*synepitithemenōn*, "setting upon together") supports the second reading.

第一種解釋將 שָׁתוּ 與 שׁוֹאָה（*sho'ah*,「毀滅、荒涼」）聯繫，暗示仇敵意圖毀滅。第二種將其與 שִׁית（*shit*,「設置、放置」）聯繫，意為他們已策略性地佈置陣勢。七十士譯本的 συνεπιτιθεμένων（*synepitithemenōn*,「一同攻擊」）支持第二種解讀。

Metzudat David (מצודת דוד, Rabbi David Altschuler, 18th century) emphasizes that רִבְבוֹת (*rivevot*, "tens of thousands") echoes the language of 2 Samuel 15:12, where the conspiracy with Absalom is described as growing continually. The numerical enormity — myriads — serves to heighten by contrast the boldness of David's faith: not even overwhelming numbers can shake one who trusts in the LORD as shield.

梅祖達特·大衛（מצודת דוד，拉比大衛·阿特舒勒，十八世紀）強調 רִבְבוֹת（*rivevot*,「萬千」）呼應了撒母耳記下15:12的用語，其中描述與押沙龍的陰謀不斷擴大。數量之巨大——萬千——通過對比來加強大衛信心之勇敢：即使壓倒性的數量也無法動搖那信靠耶和華為盾牌之人。

Verse 8 (ח) — Arise, O LORD / 第八節——耶和華啊，求你起來

Hebrew / 希伯來文:

קוּמָה יְהוָה הוֹשִׁיעֵנִי אֱלֹהַי כִּי־הִכִּיתָ אֶת־כָּל־אֹיְבַי לֶחִי שִׁנֵּי רְשָׁעִים שִׁבַּרְתָּ׃

Transliteration / 音譯: *Qumah YHVH, hoshi'eni Elohai, ki hikkita et kol oyvai leḥi, shinnei resha'im shibbarta.*

Translation / 翻譯: Arise, O LORD! Save me, O my God! For You have struck all my enemies upon the cheek; You have broken the teeth of the wicked. / 耶和華啊，求你起來！我的上帝啊，求你拯救我！因為你打了我一切仇敵的腮骨；你打碎了惡人的牙齒。

Greek (LXX) / 希臘文（七十士譯本）:
ἀνάστα, Κύριε, σῶσόν με, ὁ θεός μου, ὅτι σὺ ἐπάταξας πάντας τοὺς ἐχθραίνοντάς μοι ματαίως, ὀδόντας ἁμαρτωλῶν συνέτριψας.

Transliteration / 音譯: *Anasta, Kyrie, sōson me, ho theos mou, hoti sy epataxas pantas tous echthraínontas moi mataiōs, odontas hamartōlōn synetripas.*

Translation / 翻譯: Arise, O Lord, save me, O my God, for You have struck all who were without cause my enemies; You have broken the teeth of sinners. / 主啊，求你起來，拯救我，我的上帝啊，因為你擊打了一切無故與我為敵的人；你打碎了罪人的牙齒。

Aramaic Targum / 亞蘭文塔古姆:
קוּם יְיָ פְּרוֹקַנִי אֱלָהִי אֲרֵי מְחַיְתָּ יָת כָּל בַּעֲלֵי דְבָבַי עַל פַּכָּהוֹן שִׁנֵּי רַשִׁיעַיָּא תְּבַרְתָּא:

Transliteration / 音譯: *Qum Yya, peroqani Elahi, arei meḥayta yat kol ba'alei devavai al pakkahon, shinnei rashi'ayya tevartta.*

Translation / 翻譯: Arise, O LORD, redeem me, my God, for You have struck all my enemies on their cheeks; You have broken the teeth of the wicked. / 耶和華啊，求你起來，救贖我，我的上帝啊，因為你擊打了我所有仇敵的面頰；你打碎了惡人的牙齒。

Exegesis / 釋經
The imperative קוּמָה (*qumah*, "Arise!") is one of the most dramatic verbs in the psalmic vocabulary, echoing the ancient cry of Numbers 10:35: קוּמָה יְהוָה וְיָפֻצוּ אֹיְבֶיךָ (*Qumah*

YHVH ve-yafutzu oyvekha, "Arise, O LORD, and let your enemies be scattered"). The verb carries the imagery of a king rising from his throne to act in judgment and deliverance.

命令式 קוּמָה（*qumah*，「起來！」）是詩篇詞彙中最富戲劇性的動詞之一，呼應了民數記10:35的古老呼喊：קוּמָה יְהוָה וְיָפֻצוּ אֹיְבֶיךָ（*Qumah YHVH ve-yafutzu oyvekha*，「耶和華啊，求你興起！讓你的仇敵四散」）。此動詞帶有國王從寶座上起身施行審判和拯救的意象。

Rashi and the Midrash Tehillim 3:7 explain the striking metaphor of striking the cheek (לֶחִי, *leḥi*) and breaking teeth (שִׁנֵּי, *shinnei*):

拉什和《詩篇米德拉什》3:7解釋了擊打腮骨（לֶחִי，*leḥi*）和打碎牙齒（שִׁנֵּי，*shinnei*）之驚人比喻：

כִּי הִכִּיתָ אֶת כָּל אוֹיְבַי לֶחִי — מַכַּת בִּזָּיוֹן הִיא, כְּד״א ״יִתֵּן לְמַכֵּהוּ לֶחִי״ (איכה ג:ל). וּמִדְרַשׁ אַגָּדָה: מַכַּת הַפֶּה — כְּד״א ״וַיְצַו אֶל בֵּיתוֹ וַיֶּחְנַק״ (ש״ב יז:כג).

Transliteration / 音譯**:** *Ki hikkita et kol oyvai leḥi — makkat bizzayon hi, ke-de-amar "yiten le-makkehu leḥi" (Eikhah 3:30). U-Midrash Aggadah: makkat ha-peh — ke-de-amar "va-yetzav el beito va-yeḥanaq" (Shmuel Bet 17:23).*

Translation / 翻譯**:** "For You have struck all my enemies on the cheek" — this is a blow of disgrace, as it says, "Let him offer his cheek to the smiter" (Lam. 3:30). And according to the Midrash Aggadah: it is a sickness of the mouth [choking] — as it says, "And he [Ahithophel] gave charge to his household and strangled himself" (2 Sam. 17:23). /「因為你打了我一切仇敵的腮骨」——這是羞辱性的打擊，如經上說「他當以腮骨給打他的人」（哀3:30）。按照米德拉什·亞加大的解釋：這是口部之疾病（窒息）——如經上說「他（亞希多弗）吩咐了家務便上吊了」（撒下17:23）。

The Midrash thus reads the striking of the cheek and breaking of teeth as fulfilled in the fate of Ahithophel, David's erstwhile counselor who joined Absalom's rebellion and,

when his counsel was rejected, went home and hanged himself — a death involving the mouth and throat, fittingly corresponding to the imagery of teeth and jaw.

米德拉什因此將擊打腮骨和打碎牙齒解讀為應驗在亞希多弗的命運上——大衛昔日的謀士加入了押沙龍的叛亂，當其計謀被拒絕時，便回家上吊自殺——一種涉及口部和咽喉的死亡方式，恰好對應牙齒和下巴的意象。

The LXX adds the word ματαίως (*mataiōs*, "vainly, without cause"), which is not present in the Hebrew. This addition — characterizing David's enemies as those who attack him "without cause" — may reflect the Greek translators' theological concern to vindicate David's righteousness, possibly influenced by similar language in other psalms (cf. Ps. 35:19; 69:5).

七十士譯本加入了 ματαίως（*mataiōs*，「徒然地、無故地」）一詞，此詞在希伯來文中並不存在。此添加——將大衛的仇敵描述為「無故地」攻擊他之人——可能反映了希臘翻譯者為大衛之義辯護的神學關懷，可能受到其他詩篇中類似用語的影響（參見詩35:19；69:5）。

Note also that the Targum uses פְּרוֹקַנִי (*peroqani*, "redeem me") rather than the Hebrew הוֹשִׁיעֵנִי (*hoshi'eni*, "save me"), consistent with its earlier rendering of יְשׁוּעָה as פּוּרְקָנָא. The Targumic insistence on the language of "redemption" (פורקן, *purqan*) rather than merely "salvation" may reflect the developed Aramaic-speaking Jewish community's theological emphasis on God as גּוֹאֵל (*go'el*, Redeemer).

另外值得注意的是，塔古姆使用 פְּרוֹקַנִי（*peroqani*，「救贖我」）而非希伯來文的 הוֹשִׁיעֵנִי（*hoshi'eni*，「拯救我」），這與其先前將 יְשׁוּעָה 譯為 פּוּרְקָנָא 一致。塔古姆堅持使用「救贖」（פורקן，*purqan*）而非僅僅「拯救」的語言，可能反映了說亞蘭語的猶太社群在神學上強調上帝作為 גּוֹאֵל（*go'el*，救贖者）的角色。

Verse 9 (ט) — Salvation Belongs to the LORD / 第九節——拯救屬乎耶和華

Hebrew / 希伯來文:

לַיהוָה הַיְשׁוּעָה עַל־עַמְּךָ בִרְכָתֶךָ סֶּלָה:

Transliteration / 音譯: *La-YHVH ha-yeshu'ah, al amekha virkhatekha. Selah.*

Translation / 翻譯: Salvation belongs to the LORD; Your blessing be upon Your people. Selah. / 拯救屬乎耶和華；願你的祝福臨到你的百姓。細拉。

Greek (LXX) / 希臘文（七十士譯本）:

τοῦ Κυρίου ἡ σωτηρία, καὶ ἐπὶ τὸν λαόν σου ἡ εὐλογία σου.

Transliteration / 音譯: *Tou Kyriou hē sōtēria, kai epi ton laon sou hē eulogia sou.*

Translation / 翻譯: Salvation is the Lord's, and Your blessing is upon Your people. / 拯救屬乎主，願你的祝福臨到你的百姓。

Aramaic Targum / 亞蘭文塔古姆:

מִן קֳדָם יְיָ פּוּרְקָנָא עַל עַמָּךְ בִּרְכָתָךְ לְעָלַם:

Transliteration / 音譯: *Min qodam Yya purqana, al ammakh birkhatakh le-alam.*

Translation / 翻譯: From before the LORD is redemption; upon Your people is Your blessing forever. / 從耶和華面前有救贖；你的祝福永遠臨到你的百姓。

Exegesis / 釋經

This final verse is the theological climax and summation of the entire psalm. It moves from the particular to the universal, from David's personal ordeal to a declaration concerning all Israel.

此最後一節是整首詩篇的神學高潮和總結。它從個別移向普遍，從大衛的個人苦難到一個關乎全以色列的宣告。

Rashi provides a pithy concluding comment:

拉什提供了簡潔的結語註釋：

לַה׳ הַיְשׁוּעָה — עָלָיו לְהוֹשִׁיעַ אֶת עֲבָדָיו וְאֶת עַמּוֹ. וְעַל עַמּוֹ מוּטָל לְבָרֵךְ וּלְהוֹדוֹת לוֹ — סֶלָה.

Transliteration / 音譯: *La-Hashem ha-yeshu'ah — alav lehoshi'a et avadav ve-et ammo. Ve-al ammo mutal levarekh u-lehodot lo — selah.*

Translation / 翻譯: "Salvation belongs to the LORD" — It is incumbent upon Him to save His servants and His people. And upon His people it is incumbent to bless and thank Him — forever. /「拯救屬乎耶和華」——拯救祂的僕人和祂的百姓是祂的責任。而祝福和感謝祂是祂百姓的責任——永遠。

Rashi constructs a theology of reciprocity: God saves; the people bless. This is the covenantal structure of the Psalms in miniature.

拉什在此構建了一種互惠神學：上帝拯救；百姓祝福。這是詩篇中約之結構的縮影。

The declaration לַיהוָה הַיְשׁוּעָה (*La-YHVH ha-yeshu'ah*) — with the lamed of possession — is one of the most powerful theological affirmations in the Psalter. By placing the divine Name first (in the Hebrew word order), David makes a predication: salvation in its essence, in its origin, in its totality, belongs to and derives from the LORD alone. The definite article הַ (*ha-*) before יְשׁוּעָה intensifies this: not merely "a salvation" but "THE salvation" — the definitive, ultimate, eschatological deliverance.

宣告 לַיהוָה הַיְשׁוּעָה（*La-YHVH ha-yeshu'ah*）——帶有所有格的拉梅德——是詩篇中最強而有力的神學確認之一。將神聖之名置於首位（按希伯來語序），大衛作出斷言：拯救在其本

質、來源和全體上，皆屬乎並源自唯一的耶和華。冠詞 הַ（*ha-*）置於 יְשׁוּעָה 之前強化了此意：不僅是「一個拯救」，而是「那拯救」——確定的、終極的、末世的拯救。

Midrash Tehillim 3:7 elevates this verse to a cosmic declaration:

《詩篇米德拉什》3:7將此節提升為宇宙性的宣告：

The Midrash teaches that this verse is David's direct response to verse 3: where the enemies said אֵין יְשׁוּעָתָה לּוֹ בֵּאלֹהִים ("there is no salvation for him in God"), David answers לַיהוָה הַיְשׁוּעָה ("salvation belongs to the LORD!"). The Midrash thus frames the psalm as a theological debate — the voice of despair answered by the voice of faith — with faith having the last word.

米德拉什教導說，此節是大衛對第三節的直接回應：仇敵說 אֵין יְשׁוּעָתָה לּוֹ בֵּאלֹהִים（「他在上帝裡沒有拯救」），大衛回答 לַיהוָה הַיְשׁוּעָה（「拯救屬乎耶和華！」）。米德拉什因此將此詩框構為一場神學辯論——絕望之聲被信心之聲所回應——而信心擁有最後的話語權。

The Tosefta Berakhot 3:7 and the broader Talmudic discussion of the recitation of Psalms in liturgical contexts indicate that Psalm 3 held a special place in the evening prayers. The Talmud Berakhot 4b teaches the significance of adjacent Psalms:

《托塞夫塔·伯拉霍特》3:7及塔木德中關於禱告中吟誦詩篇的更廣泛討論表明，詩篇第三篇在晚禱中佔有特殊地位。塔木德《伯拉霍特》4b教導相鄰詩篇的重要性：

אָמַר רַבִּי יוֹחָנָן: מִפְּנֵי מָה לֹא נֶאֱמַר "נוֹ"ן" בְּאַשְׁרֵי? מִפְּנֵי שֶׁיֵּשׁ בָּהּ מַפָּלָתָן שֶׁל שׂוֹנְאֵי יִשְׂרָאֵל... לָמָּה נִסְמְכָה פָּרָשַׁת אַבְשָׁלוֹם לְפָרָשַׁת גּוֹג וּמָגוֹג?

Transliteration / 音譯: *...Lamah nismekha parashat Avshalom le-parashat Gog u-Magog?*

Translation / 翻譯**:** Why was the passage concerning Absalom (Psalm 3) placed adjacent to the passage concerning Gog and Magog (Psalm 2)? / 為什麼關於押沙龍的段落（詩篇3）被放置在關於歌革和瑪各的段落（詩篇2）旁邊？

The Talmud (Berakhot 10a) answers:

塔木德（伯拉霍特10a）回答：

שֶׁאִם יֹאמַר לְךָ אָדָם: כְּלוּם יֵשׁ עֶבֶד שֶׁמּוֹרֵד בְּרַבּוֹ? כְּלוּם יֵשׁ בֵּן שֶׁמּוֹרֵד בְּאָבִיו? אַף אַתָּה אֱמוֹר לוֹ: כְּלוּם יֵשׁ — וְהָיָה? הָיָה! אַף כָּאן נָמֵי — הָוֵי.

Transliteration / 音譯**:** *She-im yomar lekha adam: Klum yesh eved she-mored be-rabbo? Klum yesh ben she-mored be-aviv? Af attah emor lo: Klum yesh — ve-hayah? Hayah! Af kan nami — havei.*

Translation / 翻譯**:** If someone should say to you: "Is there such a thing as a servant who rebels against his master? Is there such a thing as a son who rebels against his father?" You should respond: "Has it ever happened? It has! So too here (regarding Gog and Magog rebelling against God) — it will happen." / 如果有人對你說：「有僕人反叛主人的嗎？有兒子反叛父親的嗎？」你就回答他：「這事發生過嗎？發生過！那麼在這裡（關於歌革和瑪各反叛上帝）也一樣——也會發生。」

The juxtaposition of Psalm 2 (the nations rage against God) and Psalm 3 (Absalom rebels against David) creates a typological framework: the rebellion of a son against a father foreshadows the eschatological rebellion of the nations against God and His anointed (Messiah). This connection is developed in the Geonic period, where Rav Saadia Gaon (882–942) in his commentary on the Psalms discusses the eschatological dimension of David's psalms as prefigurations of the final redemption.

詩篇2（列國對上帝的狂怒）與詩篇3（押沙龍背叛大衛）的並列創造了一個類型學框架：兒子對父親的叛逆預示了列國對上帝及其受膏者（彌賽亞）的末世叛亂。此聯繫在格昂時期得到

發展，拉夫薩迪亞·格昂（882-942）在其詩篇註釋中討論了大衛詩篇作為最終救贖之預表的末世向度。

Synthesis and Theological Reflection / 綜合與神學省思

Psalm 3, though brief at nine verses in the Masoretic numbering, contains a complete theology of crisis and redemption. Its structure traces the arc of the human soul in extremity: from the multiplication of enemies (vv. 2–3) to the turning point of faith (v. 4), through the experience of divine sustenance (vv. 5–6) and fearless confidence (v. 7), to the bold cry for divine intervention (v. 8) and the triumphant declaration of God's sovereign salvation (v. 9).

詩篇第三篇雖以馬索拉經文編號僅九節之短，卻蘊含了一套完整的危機與救贖神學。其結構追溯了人的靈魂在極端困境中的弧線：從仇敵的增多（2-3節）到信心的轉折點（4節），經歷神聖的扶持（5-6節）和無畏的確信（7節），到大膽呼求神聖介入（8節）和宣告上帝主權拯救的凱旋（9節）。

The rabbinic tradition reads this psalm on multiple levels simultaneously: as David's personal prayer in the Absalom crisis; as Israel's collective voice in exile among hostile nations; and as a foreshadowing of the eschatological drama when God's anointed will face the ultimate rebellion and be vindicated. Through the interplay of Hebrew, Greek, and Aramaic textual traditions, and through the layered hermeneutics of Talmud, Midrash, and the great medieval commentators — Rashi, Radak, Ibn Ezra, Meiri, and the Targumist — Psalm 3 emerges as a profound testament to the enduring truth that לַיהוָה הַיְשׁוּעָה — Salvation, in its fullest sense, belongs to the LORD.

拉比傳統同時在多個層面解讀此詩篇：作為大衛在押沙龍危機中的個人禱告；作為以色列在敵對列國中流亡時的集體之聲；以及作為末世戲劇——上帝的受膏者將面臨終極叛亂並得辯明——之預示。通過希伯來文、希臘文和亞蘭文文本傳統的交織，以及通過塔木德、米德

拉什和偉大中世紀註釋家——拉什、拉達克、伊本·以斯拉、梅伊里和塔古姆譯者——的多層詮釋學，詩篇第三篇展現為一份深刻的見證，證明了一個永恆的真理：לַיהוָה הַיְשׁוּעָה——拯救，在其最完滿的意義上，屬乎耶和華。

As the Midrash Tehillim concludes its treatment of Psalm 3 with the words:

正如《詩篇米德拉什》以下面的話結束其對詩篇第三篇的論述：

עַל עַמְּךָ בִרְכָתֶךָ סֶלָה — בְּרָכָה שֶׁאֵין לָהּ הֶפְסֵק, בְּרָכָה שֶׁהִיא לְעוֹלָם וָעֶד.

Transliteration / 音譯: *Al amekha virkhatekha selah — berakhah she-ein lah hefsek, berakhah she-hi le-olam va-ed.*

Translation / 翻譯: "Your blessing upon Your people, selah" — a blessing that has no cessation, a blessing that is forever and ever. /「願你的祝福臨到你的百姓，細拉」——一個永不止息的祝福，一個直到永永遠遠的祝福。

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Sefer Yetzirah《創造之書》

סֶלָה / 細拉